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A SERMON

PREACHED, IN CHESTNUT CHURCH, AT MADISONVILLE,
ON THE 4th DAY OF MAY, ON A SACRAMENTAL
OCCASION; AND AFTERWARDS, AT THE RE-
QUEST OF SOME OF THE MEMBERS OF
THAT CHURCH, IT WAS WRIT-
TEN FOR PUBLICATION.

BY ABEL PEARSON,

MINISTER OF THE GOSPEL.

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Printed at the Office of Henderson & Johnston,
MADISONVILLE, TENN.

EDWARDS & HENDERSON, PRS.

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1834.

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TO THE PREACHER, AND MEMBERS OF THE CHESTNUT CHURCH,

THIS SERMON

Is respectfully, and affectionately Dedicated.

You heard the sermon preached; and, at the request of some of you, it has been written for publication. It has been written in the form, and as nearly in the manner, in which it was delivered, as seemed expedient and practicable; nothing material being left out, and very little added. No doubt it will meet your friendly indulgence; and, if it shall, also, meet your approbation and acceptance, the writer will be much gratified. And if it shall meet the approbation of God, and, by his blessing, become profitable to any in your congregation, or elsewhere, you and the writer will rejoice together. And, now, you are requested to join your prayers with mine, that, if any thing has been said, or written amiss, it may pass away without injury to any one; and that God may bless whatever may be according to his word, to the advantage of both saint and sinner, into whose hands it may fall, wherever he in his providence, may send it. And, to his High, and Holy Name, give all the praise, through Jesus Christ our Lord.

And, with sentiments of high esteem,

I subscribe myself your friend,

and Servant in Christ.

THE AUTHOR.



HEBREWS 2d CHAPTER, 10th.

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their Salvation perfect through sufferings."

Some one Being must have existed from eternity, without a beginning, who created and gave existence and form to all things, which had a beginning; or, else, all things in the present Universe must have existed, from eternity, without a beginning. For it is absurd to suppose that something might jump into existence, from nothing, no one producing it. But we learn, from both reason and Scripture, that all *things*, in the Universe, has had a beginning, and that they were made by some Being, who has existed from eternity, without a beginning, and who had wisdom, power and goodness to contrive, and make all *things* that has had a beginning. And the Bible says—"He that built all *things* is God." Wherefore, there must have been a period once, in eternity, when God existed alone, or by himself, until he created something. And He must have existed as long, before he created that first *thing*, as He will after it; seeing He has had no beginning, and will never have an end. In times past, I have, often, thought it wonderful,—that God should have existed from eternity, but that he created the world, only not quite six thousand years ago. For He must have lived as long before He created the world, as he will live after it. Because He had no beginning, and will have no end.

But we may suppose that the first act of creation might have been as many millions of ages before the creation of the world, as the imagination can run, and, still, the same things may be said. For that first act would be in the middle of eternity; and God had lived as long before that first act, as He will live after it. For He had no beginning, and He will have no end.

But whereas there was no being in the Universe but God, until He created some other, He must have not only created all things Himself, but He must have created all things, also for Himself. For there was no other being in the Universe to own or possess them. He has, therefore, the first and best right of property in all things. But, as God has the first and best right of property in all things, so, it became him to make all things the most valuable property that the nature of things admits. Wherefore God has made angels and men, that shall live while God shall live, and over all rational created beings, God has

established a most perfect government, and will administer the affairs of that government in the most exact and perfect manner forever and ever; for the good and happiness of his creatures, and, in so doing, He will display his character and perfections in the clearest manner, and fullest extent possible, before his intelligent Universe by bringing out the highest amount of holiness and happiness in his Kingdom, that can be brought out, under a perfect system of law, and a perfect administration. Wherefore, for the honor of his Name, and the glory of his Kingdom, "it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

In the further prosecution of this discourse, we will show more particularly.

1. For whom are all things, and by whom are all things.
2. How, and why He made the Captain of salvation perfect through sufferings.
3. How He brings many sons unto glory.

Then, the subject will be prepared for an application, and improvement.

We are first to show, more particularly "for whom are all things, and by whom are all things." For we have, already, said that God made all things, and that he made all things for himself. And, so far, the subject is plain, and easily understood, that God, in his infinite wisdom, power and goodness, has created and made all things that has had a beginning; and that all things, great and small, that ever have began, or ever will begin to exist, are, and will forever be dependant on God for their beginning and continuance in being. And that God will be forever, the rightful owner of all things. But this does not end the subject.

For we learn from the Bible, that God exists in three distinct subsistences, called the Father, Son, and Holy Spirit. See Math. 28, 19. "Baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Many have been the different, and jarring notions, in the world, on the subject of the Trinity. Some have disputed it altogether. And others profess to understand the Bible very differently, on this subject. It is not my intention to controvert the various notions. But I wish to show that the Bible represents the Father, Son, and Holy Spirit, as being equal, in one sense; and, in another sense, the Bible represents the Father as being the greatest, and the Son the next greatest. That the three are equal, appears from each being called God. The Father is

called God so often that it would be too tedious to quote all the places. But see Gal. 1, 1—3. "Paul an apostle—by Jesus Christ, and God the Father." John, 6, 27. "For him hath God the Father sealed." Christ is called God. see Rom. 9, 5. "And of whom, as concerning the flesh, Christ came, who is over all, God blessed forever." Heb. 1, 8. "But unto the Son he saith, thy throne, O God, is forever and ever." 1 John, 5, 20. "And we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." Col. 1, 19. "For it pleased the Father that in him should all fullness dwell." And Col. 2, 9. "For in him dwelleth all the fullness of the God-head bodily." Phil. 2, 6. "Who being in the form of God, thought it not robbery to be equal with God." Heb. 1, 3. "Who, being the brightness of his glory, and the express image of his person." Micah. 5, 2. "Whose goings forth have been from of old, from everlasting." These scriptures are enough to show that the Father and Son are equal, and from eternity, or without a beginning.

The Holy Spirit is called God, see Acts, 5, 3, 4. Lying to the Holy Ghost, was lying unto God. The Holy Spirit is therefore, God, equal with the Father or Son. He is called the eternal Spirit. See Heb. 9, 14. The Bible teaches that there is but one God. But the Father, Son, and Holy Spirit are each called God; but neither is called God, to the exclusion of the other two; but, when either one is called God, the other two are always included. For the three constitute one living, true, and eternal God. Wherefore as each of the three is called God, they are perfectly equal.

I am pleased with this infinitely incomprehensible mode or manner of God existing in three equal substances, or persons; because, it seems to represent him as being greater, or further beyond my reach, or comprehension, than if he exist in only one substance, or person. It is the way to "exalt the Lord our God." But, to suppose him to exist in only one substance, or person, seems to reduce him down nearer to our reach, or comprehension; which is really degrading of the infinitely great Jehovah. But, also, there is a sense in which, the Bible represents the Father as being the greatest, and the Son the next greatest. See John 14, 28. "My Father is greater than I." And John 10, 29. "My Father, which gave them me is greater than all." The Father is represented as sending the Son and Holy Spirit both; and the Son is represented as sending the Holy Spirit. But the Holy Spirit is never represented as sending either the Father or the Son. See John

6, 44. "The Father which sent me," the Son. John 14, 26. "But the Holy Ghost, whom the Father will send in my name." But also the Son sends the Holy Spirit. See John, 16, 7. "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." These places shew clear enough, that there is a sense in which the Father is the greatest of the three; and that the Son is the next greatest.

But, of perfect equals, one cannot be greater than another, or have authority over another, but by an agreement between them. There is such an agreement, between the Father, Son, and Holy Spirit, called the Covenant of redemption. A covenant is an agreement, between two or more parties, to do, or not to do, something, at some future period, after making the agreement. It is essential to the existance of a covenant, that the thing agreed on, is to be done, at some time after the agreement is made. For, if the thing be done, and performed, at the time the agreement is made; then, that agreement is not a covenant. Such an agreement cannot be broken, or there can be no failure in performing such an agreement because, the thing agreed on is done already. But a covenant is an agreement that can be broken; because the thing agreed on is not yet done, but is to be done at some future time after making the agreement. A covenant is an agreement constituted of, or formed, or established upon the mutual promises of the parties, to do, or not to do, something at some future time, after making the agreement. So that the promise of one to do something for another, at some future time is not a covenant; but it is in the nature of a covenant. This might be learned, by consulting Heb. 8, 6. Wherever the Bible speaks of a covenant, or of an agreement, between the Father, Son, and Holy Spirit, or any two of them, to do something for the other, at some future time, this covenant of redemption is represented. As in Psal. 89, 35. "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations. "And the Heavens shall praise thy wonders, O Lord." And, in all places, where any one of the three makes any promise to another; or where any one is represented as being greater than another; or where one is said to exercise any kind of authority over another as to send; and the other to obey, as to come when he is sent; all such places represent the covenant of redemption; for of equals one has no authority over another, but by agreement.

This covenant of redemption, made between God the Father, Son, and Holy Spirit, is an eternal covenant, and it includes all the events, great and small, that ever were to take place, in the Universe, after the covenant was made. And it is called the covenant of redemption, because the plan of redemption is the great leading matter in that covenant; and this covenant may be called the great constitution of the government of God.

In this covenant, it was agreed, by the parties, that God the Father should have the priority of right and authority in *all things*, in the Universal Government. That he should have the right of commanding, or sending the Son, and Spirit to do, and perform the particular parts, which they have agreed to do; and the Son and Holy Spirit agreed to come, when they were sent by the Father. And, also, it was agreed that the Father should be the constitutional Governor of the Universal government. Wherefore, the Father is the greatest. It was, also, agreed that the Son should send the Holy Spirit to do, and perform his part, which he agreed to do, and perform. And, therefore, the Son is next to the Father, in greatness. And all this is perfectly consistent with the three being *equal*, in the sense formerly mentioned.

But, as the Father has the priority of right and authority in all things, according to the agreement in the covenant of redemption, it is plain that *all things* are for the Father. and it is equally plain, that all things are *by the Father*, whether he does the things, or makes the things himself personally; or whether he sends the Son, or the Spirit to do, and perform those things. We know that the Bible represents many things, as being done, and performed by the Son distinctly, by his own Almighty power as God. See Col. 1, 12—18. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the first born of every creature. For *by him* were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist;"—see, also, Heb. 1, 2. "By whom also he made the worlds." These, and such places represent that all things were made by, and for the Son. And this is, also, true;

for John 7, 10. "All mine are thine, and thine are mine, and I am glorified in them." But, although this is true, yet the Father has a priority of right and authority in all things, and appointed the Son to do all those things; and, therefore, it was by him that the Father made the world. It is plain, therefore, that *all things* are for the Father, and by the Father. I ought, also, to shew, that, as the covenant of redemption vested the Father with the priority of right and authority in all things; so the Father delegated to the Son all that supreme authority in heaven and earth. See Math. 28, 18. and, under that delegated authority, the Son goes on to create, manage, and govern all things, until he shall bring about, and complete all things for which he received that authority; and then he will deliver back all that supreme authority to God, *even the Father*. See 1 Cor. 15, 24. But he will continue to hold his offices of Prophet, Priest and King to his Church, and rule over the Church, under God the Father, forever. But, whenever the Son acts under that delegated authority, he acts by the Father, and for the Father. And, in all things, the Father has the priority of right and authority.

II In the second place, we are to show how, and why He, for whom are all things, and by whom are all things, made the Captain of salvation perfect through sufferings. Christ might, and was a perfect Son, or a perfect Priest, or a perfect anything else without suffering; but he could not be a perfect Captain of salvation without suffering. Luke, 24, 46, says; "Thus it is written, and thus it behoved Christ to suffer." See Psal. 22, 6—18, Acts, 3, 18. But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." Heb. 9, 22. "And without shedding of blood there is no remission." I agree, with Paul, that it was absolutely necessary that Christ should suffer, in order that he might be a perfect Captain of salvation. But the question is why was it necessary that he should suffer,—why was it necessary that blood should be shed, in order that sins might be remitted, or forgiven. In the shedding of blood there is pain, & suffering. Now, why was it necessary that any one should suffer pain, in order that others may have their sins forgiven. Why might not sins be forgiven, without any one suffering pain. And particularly so, seeing—"God delighteth not in the death of him that dieth." And pain is no part of the object to be secured in the government; but the highest good, and happiness is the end of government, or the object to be secured in the government. Why then, might not sins have

been forgiven without any one suffering pain, in order that others may be forgiven their sins. I have, often, in my life, thought it a strange and wonderful thing; and I have no doubt, that many others have felt the same way. And the greater part of the attempts, that have been made to explain it, have made it darker, than it is was before. Wherefore, while the speaker is attempting to show how, and why Christ must suffer in order that sinners may be pardoned, although he does not intend to controvert the various notions on this subject, yet, he must necessarily run contrary to some of them; and he wishes it to be understood, that, when he does run contrary to any of those notions, he does it knowingly, and he hopes to have the more careful attention of all; that they may be able to judge which is the better notion, theirs or his.

We have said, already, that the covenant of redemption may be called the great constitution of the government of God. In this covenant of redemption, God the Father, Son, and Holy Spirit agreed to establish a most perfect system of government over all rational creatures, and that the affairs of this government should be administered in the most exact, and perfect manner, forever and ever. Wherefore, God, as Legislator, established the moral law over angels and men. This law is called the law of works. See Rom. 3, 27. "For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them." Rom. 10, 5. This law was given to angels and men in their state of innocence; and the law considered all innocent, until they were proved guilty. And it considered the truth of the case, for they really were innocent, until they became sinners, and guilty. The law, in civil government, considers all the subjects innocent, until they are proved guilty; and this is right, for, if the law considered the subjects guilty without proof, it would punish them without proof, which would be a miserable state of things. It is, therefore, a wise fiction of civil law; but, yet, it is a fiction of law. For they are guilty before they can be proved guilty. But there is no such a fiction in the law of God; for the subjects really were innocent, until they were proved guilty; and this was done, as soon as they sinned. This law is a rule prescribed by the supreme authority of the Universe commanding what is right, and forbidding what is wrong. And, for the greater encouragement in every good word and work, the law promises everlasting life to those, who keep it; and, to deter from every evil work, it threatens everlasting punishment to all, who transgress it. This law, as a rule, meas-

ures the shortest, nearest distance between two points; the heart of the subject, and the end of the government. And every deviation of the heart, from this rule, is going out of the way; and the Bible calls it a transgression of law. One reason why the law of God is so perfectly good, is, because it is so short, and plain, and easy to be remembered, and understood. Thou shalt love the Lord thy God with all thy heart, mind, and strength, and thy neighbor as thy self. Proper conclusions may be drawn from this law, to meet all moral cases, down through eternal ages, such as these,—“love worketh no ill to any one.” “It is the nature of love to do good to the object beloved.” “As you would have others do to you, so do unto them &c.” In this way you may draw conclusions from the law, to fit all cases arising under the moral law. This moral law, given for the use and advantage of the innocent, to guard the innocent against the lawless, is one part of the system of the government of God.

But the covenant of redemption provided for a complete, and perfect system of divine government. And the gospel plan of salvation, by the Redeemer, is the other part of the system of divine government. This part, the gospel, is called the law of faith. See Rom. 3, 27. And it was given, expressly, for the use and advantage of sinners, such as were proved guilty, and condemned to die. Christ came, not to call the righteous, but sinners to repentance. And “it is worthy of all acceptance, that Christ Jesus came into the world to save sinners.” These two parts, the law of works, given for the use and advantage of the innocent; and the gospel, a law of faith, given for the use and advantage of sinners, constitute a complete and perfect system of law of the Divine government by which, all rational creatures are to be governed forever and ever.

But there could have been no gospel, or law of faith, to save sinners, without Christ suffering; wherefore it was necessary to make the Captain of salvation perfect through sufferings. But the question is,—How did he receive his sufferings; and why was it necessary that he should suffer, in order that sinners may be pardoned and saved? These questions must be answered. Then, I would remark again, that the highest good and happiness is the proper end of the government. But, in order to secure this highest peace and happiness in the government, it is absolutely necessary, that all holy creatures, in the government, shall enjoy the highest amount of happiness that their natures are capable of enjoying. But, in order to their enjoying the highest happiness, of which their natures are susceptible,

it is necessary that they shall feel absolute and perfect confidence in the government. For, in proportion as they may lack confidence in the government, so, in proportion, there is a ground laid in themselves to feel uneasy and miserable, or unhappy. This is true, in the civil government, in which we are to live for a short time; but, how infinitely more so, in that government of God, in which we must live forever, and ever. In order to secure this highest confidence in the government, two things are necessary; one is, that we must feel well convinced that the law is perfectly good; and the other is, that we feel well convinced that the governor is good, and will maintain the law, so well as to secure the best order, and highest happiness in the government. If we doubt of the goodness of the law of the state; or, of the goodness of the governor of the state in maintaining the law, so as to secure the highest good and happiness of the state government, we feel uneasy, and our interests unsafe; and we wish the law amended, or the governor changed for a better, although we live, in the state but for a short time. How much more do we need to feel the highest confidence in the government of God, in which we must live forever and ever. For, if we should ever come to even suspect that the law was not good, or that it might be better, we should wish to have it amended. And, if the governor should pardon a criminal, and turn him loose, in the Government, without sufficient evidence having been given, that the law was good, and that the Governor was perfectly good, and would maintain the law, so as to secure the highest good of the government, we might lose confidence in the goodness of the law, or, else, in the goodness of the Governor. And, in such a case, in proportion to our lack of confidence, we would feel uneasy, or unhappy, and could not feel, or enjoy the highest happiness, of which our natures are susceptible; and, consequently, the end of government would not be secured.

How are we, then, to obtain this highest confidence in the goodness of the law of God, and in the goodness of the Divine Governor? I answer we should study the law, and examine it, and become as well acquainted with it as possible; and if we do so honestly examine it, we shall feel convinced that the law is good, so far as we understand it. But, as we cannot understand all its bearings, down through eternity, we need the direct, and positive testimony of some one, who is a perfect judge, and who could not be mistaken himself, and would not deceive us. Such evidence joined with our own knowledge of the goodness of the law so far as we understand it, will convince us

that the law is perfectly good. And we should examine, in the best manner we can, the character of the Divine Governor; and, if we do, we shall be convinced that He is a good Governor, so far as we understand and know his character. And the same kind of evidence, as that spoken of above, will convince us perfectly, that the governor is good, and will maintain the law forever, so as to secure the highest good of the government. Now, all rational creatures, that are fully convinced of these two particulars, may feel the highest confidence in the government, and, consequently, they may enjoy the highest happiness their natures are capable of enjoying; and the highest good of the government may be secured. Jesus Christ, the Son of God, is this perfect Judge, and we have his testimony given in the most convincing manner. For, in the covenant of redemption, it was agreed between the Father, Son, and Holy Spirit, that the Father should send the Son into our guilty and fallen world; that he should be "made of a woman, made under the law." That the Son should render perfect obedience to the law, in every jot and tittle; that no jot or tittle of the law should pass away, until all was perfectly fulfilled; and that this obedience should be rendered, in the most trying, suffering circumstances; even while he suffered unto death. And, in consequence of the Son coming, and rendering this obedience to the law, in such trying, suffering circumstances, the Father agreed to give to the Son a suitable reward. He was to have so many of the human family, to be saved with an everlasting salvation, as that his holy soul should be satisfied. See Isa. 53, 11. John, 17, 6; and 18, 9; and 6, 39. Then, according to this covenant contract with the Father, the Son, at the proper time, came willingly into the world; He was made of a woman, made under the law; and he rendered perfect obedience to the law, in every jot and tittle, even while he suffered unto death. And he received his suffering from the hand of his Father according to his covenant agreement. He said, John, 12, 27, 28. "Now is my soul troubled; and what shall I say? Father save me from this hour: but for this cause came I unto this hour. Father glorify thy name." Math. 26. 39. "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." He received his sufferings from the hand of his Father, according to his covenant contract with the Father, and in no other way. And this was an honor to the Father and Son both, that they filled their contract according to their agreement. But this obedience of the Son to the law, honored the law, by shewing that He thought that the

law was perfectly holy just, and good; for, if he had not thought the law was really good, He never would have come under it to render obedience to it, in such awfully trying, suffering circumstances. And this obedience of the Son to the law, does convince me, that the Son thought the law was good; and his sufferings renders his obedience so much the more strong, and honorable, and credible testimony in favor of the goodness of the law. In this way, "he magnified the law and made it honorable," by proving that he thought it was good. And, even the Devil could not discredit this testimony, by saying, as he did of Job, did Christ serve God for nought. For it may be replied,—“The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.” His reward did not consist in silver, or gold, or any thing else, of this world's goods. Wherefore, his obedience honored the law, in the most perfect manner, by shewing that he thought it was good; and his sufferings renders his obedience so much the more strong, and credible testimony in favor of the goodness of the law. In this, as well as in other things, he was the faithful and true witness. See Isa. 55, 4. And Rev. 1, 5., and 3, 14. For he says, in Psal. 40, 8. “Yea thy law is within my heart.” Wherefore we may have, forever, the highest confidence in the government of God, as it respects the goodness of the law. Remember that it was his obedience that honored the law, and his sufferings rendered his obedience so much the more an honorable testimony in favor of the goodness of the law.

The next point is,—will the Governor certainly maintain the law so well, forever, as to secure the highest good of the government? For, if he will, then, we have every thing necessary, to give us the highest confidence in the government. But we have all the evidence, on this point, which our hearts can desire. For the obedience, and sufferings of the Son are as strong testimony in favor of the goodness of the governor, as they are in favor of the goodness of the law. Which, I hope, will appear before the subject is done. For, “he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” Rom, 8, 32. He will certainly do it; for, after giving the great matter, why should he withhold trifles? But who is he that has a Son? It is a Father that has a Son; not the Governor. The Governor, as Governor, has no Son. But the Father, who is the constitutional Governor, as has been already said, has a Son; and as Father he delivered him up to suffer. And the Son received

his sufferings from the hand of his Father according to his covenant agreement; but not from the Governor in his official capacity as Governor. I wish this to be carefully noticed, and understood. I know it has been common, to think, and say, that Christ suffered the penalty of the law, as though he was guilty, in the room and stead of sinners. And that God, as Governor, or law maintainer, in his official capacity, inflicted the sufferings on his Son. And that these sufferings were laid in as a legal set-off, by which the sinner's debt was paid; on account of which payment, the sinner was released. Far be it from me to find fault with our forefathers. They have done much; but they have not done every thing. And we should give them credit for what they have done well; and, with a friendly eye, look over what they left undone, and try to do it ourselves; hoping that our descendants will treat us the same way, and do well what we leave undone. Every generation is, certainly, entitled to all the advantages and improvements of the past; and is bound to hand down all those advantages, with some improvement, to the next succeeding generation, while the world stands. It is directly contrary to the spirit of law and government; and, particularly contrary to the law and Government of God, to punish the innocent in the place of the guilty. "The Soul that sinneth, it shall die," is the principle of the law of God; and it never departs from that principle in any case whatever. And it is a reproach to God, as a law-giver, to suppose he would make such a law, as would punish the innocent in the place of the guilty; and to the Judge that would pronounce such a sentence; and to a Governor that would execute such a sentence of law. And it mends the matter none, to say that the Son of God was willing to it, and that he freely offered himself. For, if the law would authorize the Governor to accept of him, the innocent in the place of the guilty, it would be a bad law, or rather, no law. And, if the law did not authorize the Governor, he would act contrary to law, or without law, which would be a violation of his office, as Governor. But the law is good, and was given for the use and advantage of the innocent, to guard the innocent against the lawless; and the Governor is bound, by his office, to maintain the law. Wherefore, the Governor, in his office, could not execute the penalty of the law upon the Son of God, who was innocent. Neither was there any need for the Governor to execute the penalty of the law upon the Son; because the Son willingly received his sufferings from the hand of his Father, according to his covenant agreement, which was honorable to

the Father and the Son, in fulfilling their covenant contract. It is plain, that, if I bargain, and agree to pay some man, ten dollars on a certain day, and do pay it faithfully, according to my agreement, there is no need to dragoon me out of it by law. So, it is equally plain, that, although the Father is the constitutional Governor, when the Son received his sufferings from his Father according to his agreement, there was no need nor propriety in the Father as Governor inflicting the sufferings on the Son. In fact, it would have been a violation of the agreement between the *Father* and Son, for the Governor, in his official character, to have inflicted, the sufferings, on the Son, as the penalty of law. And the Son would have had a right to object, and say,—I agreed with my Father to receive the sufferings from his hand as my Father, and not from his hand as Governor. And from him as Father, I claim my reward, and not from him as Governor. As Father, *all things are for him and by him*, as has been shewn; but, as Governor, he is not the *owner* of all things; but he is the Guardian over all things; and, as such, he has no right to give a reward. Remember, that it became him, for whom are all things, and by whom are all things, —to make the Captain of salvation perfect through sufferings. And this was the *Father*, as has been shewn; and not the Governor. And, He, who, as a Father, spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things. A Father, that would give up his only Son, his lovely and well beloved Son for us all, would certainly give us any thing else he has; for if he would spare any thing, or any one, he would spare his Son. But that Father, that would not spare his own lovely and well beloved Son, nor any one else, when the public good required him to be given up to suffer, must be an undoubted friend to the public good; and would do any thing, and every thing to promote the public interest, that his wisdom could devise, or his power accomplish; such a character is beyond all doubt, or suspicion. And such a character might, with propriety, be chosen for the Governor, and trusted with all the interests of the government, so far as his authority as Governor extends. And such is the infinitely excellent character of that God the Father, for whom are all things, and by whom are all things, and who inflicted the sufferings on his only Son, which made him perfect as a Captain of Salvation. And this transaction, which shews, and proves the infinitely good character of the Father, equally shews, and proves the good character of the Governor; for the Father is the constitutional Governor, as has been, already said.

For, if he, as Father, would not spare his own Son nor any one else, when the public good required him to be given up to suffer; then, it is most certain, that he, acting as Governor, never will spare any criminal, when the public welfare requires his execution. And, from the same transaction, it is equally certain that he, as Governor, never will fail to pardon any criminal, that can be pardoned consistently with the public good. And this proves him to be a perfectly good Governor, and that he, as Governor, will maintain the laws of the government, so as to secure the highest good and happiness of the government. In this way, the Governor is honored by proving the perfectly good character of him, who wears the office. For, if the person who wears the office, does not honor the office, the office will never honor the person. So the infinitely good character of God the Father is established forever, that he will never dishonor his office as Governor; but that he will always honor his office by discharging all the business of his office fully, by maintaining the laws of the government, so as to secure the highest good and happiness of the government. And it is the *sufferings* of the Son that proves the goodness of the Governor; and his *obedience* renders his sufferings so much the more strong and honorable testimony in favor of the good character of the Governor. We may, therefore, have the highest possible confidence in the Governor forever: and all holy creatures can have the highest confidence, in the government of God forever, and ever, both as it respects the goodness of the law, and the goodness of the Governor, who is to maintain that law forever; and they may have the highest happiness their nature are capable of enjoying; and, therefore, the end of the government may be perfectly secured.

Now, seeing the law was well honored, by his obedience, and the Governor by his sufferings, as has been shown, it was proper that God as a law-giver should adopt those sufferings of the Son, as a law of the government authorizing the Governor to pardon all sinners that will repent of their sins, and believe in the Saviour. And those sufferings, being adopted as a law authorizing the Governor to grant pardon, are the atonement, on account of which, sinners are pardoned and saved. It is the law that authorizes the Governor to grant pardon; the mere sufferings of Christ, as bare sufferings, never could authorize the Governor to pardon any one. But, when those sufferings are adopted as the foundation principle of the law of faith, for that purpose, they constitute the atonement, and authorize the Governor to grant pardon to all that will repent of their sins, and none else. And no confidence in the government can be lost, while the Governor grant

pardon purely on account of the atonement; because it was those sufferings of Christ that proved the character of the Governor good, and that he will secure the good of the government. Therefore, it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

We have, now, shewed *how* the sufferings were inflicted, by the hand of his Father according to his agreement in the covenant of redemption; and not by the Governor, in his official capacity, as the penalty of the law. And, also, we have shewed some reasons *why* he suffered,— that was, to prove the law *good*, and the Governor *good*, and, also, that the sufferings might be adopted, by the legislator, as a law* of the government, for the *use and advantage* of *sinners*, authorizing the Governor to grant pardon to all that would repent of their sins, and embrace the Saviour for life and salvation; but *not* as a *legal set-off* to be balanced, in law, against the punishment, which the law threatened against the sinner. For the law neither claimed, nor admitted of any set-off. For “the soul that sinneth it shall die.” And there is no other governmental alternative, but to punish, or pardon him; and, if he is to be pardoned, there is no wisdom, nor necessity, in paying his debt first, and, then, pardon him after his debt was paid; for the law itself would release him after his debt was paid to the last farthing; and nothing could be pardoned, or forgiven after the debt was fully paid, either by himself, or by his surety. Thus, we may see something of the infinite wisdom, power, and goodness of God, in the establishment of a perfect system of government, and a perfect administration. A perfect system of government could not have been established without Christ suffering as he did; and no sinner could have been pardoned and saved, on any consistent governmental principles. In Gal. 3, 21., Paul says—“If there had been a law given which could have given life, verily righteousness should have been by the law.” I understand, that, the best law was given that could be given; and that, if a law could have been given, that could have given life, verily that would have been done, and Christ would never have suffered. But, as it became God the Father to establish a perfect system of government, and a perfect administration, so it became him to make the Captain of salvation perfect through sufferings; seeing this was the only

* Rom. 3, 27. Gal. 6, 2, “Law of Christ,” or Gospel. I Cor. 9, 21, “Under the law to Christ,” or under the Gospel

way that could be taken to accomplish the object perfectly, or in the most perfect manner.

Therefore, this plan represents to our view, something of the infinite wisdom, power, goodness, justice, mercy and grace of God the Father, Son, and Holy Spirit, in devising and carrying into effect the great and glorious scheme of salvation through a Redeemer. For every part of the whole plan, had to be consistent with every attribute of God, or not take place at all, and no sinner could have been saved at all.

But every plan, that represents Christ as taking the law place of sinners, and suffering the penalty of the law, in the room and stead of sinners; and that represents God, as the Governor of the Universe, in wrath and vengeance, inflicting the penalty, or punishment of the law threatened against sinners, upon his holy, lovely, and well beloved Son, while he was acknowledged innocent, in the law place of sinners, represents every attribute of God in conflict with one another, and the Governor violating his office, or, else, the law absurd, that would punish the innocent in the place of the guilty; and it throws darkness and confusion over, and through the whole administration of the government of God, such as no man was ever able to see through.

The sufferings of Christ, or atonement taken, not as a legal set-off, but as a law of the Divine government, authorizing the Divine Governor to grant pardon to every sinner that will repent of his sins, and embrace Christ for life and salvation, is as applicable to the whole human family, as to any one individual; because, as a law, it is equally in force throughout the whole world. "If one died for all, then were all dead." 2 Cor. 5, 14. What a pitiful, contracted notion of God, and the gospel, is that, which supposes that Christ died, only to save this man, and that man, and another man, here and there picked out of the world; and that the balance could not be saved, even if they should repent. Let me ask any one, who thinks that the balance of the human family could not be saved, even if they should repent;—Is it because Christ is not a perfect Captain of Salvation? The Captain of Salvation was made perfect through sufferings; therefore, he is able to save unto the uttermost, them that come unto God by him. "And, he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John, 2, 2. God was not willing that any should perish, but that all should come to repentance. 2, Pet. 3, 9. I conclude, therefore, that, if the whole human family would repent of their sins, they would

all be saved; because Christ was made a perfect Captain of salvation through sufferings. Glory, honor, and salvation to God the Father, Son, and Holy Spirit forever and ever, who has devised the plan, and established a glorious, and perfect system of government, and a perfect administration, and for the completion of which, Christ was made a perfect Captain of salvation, even, through sufferings.

III. In the third place, we were to shew, how He, for whom are all things, and by whom are all things, brings many sons unto glory.

And, for the better understanding of this point, it is necessary to state, that God made man upright; but they have sought out many inventions. God made man, at first, in a state of innocence, under the law of works, which law promised everlasting life to those who kept the law; and threatened everlasting punishment to all who broke it. But Adam and all the family have transgressed the holy law of God; and sin has such a complete dominion over them, that every imagination of the thoughts of their hearts are evil, and only evil continually. Gen. 6, 5. They have an established bad moral character; insomuch, that, by nature, "there is none that doeth good, no, not one." Rom. 3, 12. And they are all condemned, by the law, to everlasting punishment. But God, in his infinite mercy and grace, has established the law of faith, or gospel for the salvation of sinners; and, now, he calls on all men every where to repent. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. 45, 22. But mankind are so hardy, in iniquity and transgression, that they never would repent, they never would look unto God; they "will not come unto Christ, that, they might have life." John, 5, 40. By nature, they will not, even, seek after God. None seeketh after God. Rom. 3, 11. All would go on in sin, and reject all the calls, and invitations of mercy; and turn all their chance and opportunity of being saved, into occasions of greater condemnation; and die sinners, and go to hell, if something more be not done for them. They must, not only have a chance and opportunity to be saved, but they must be brought to salvation, or, otherwise, they never will come. He, for whom are all things, and by whom are all things, must bring them to glory, or they never will come to life, and eternal glory.

In the covenant of redemption, the whole plan was laid, for him, for whom are all things, and by whom are all things, to bring many sons unto glory. In the covenant of redemption,

it was agreed between the Father, Son, and Holy Spirit, that the Son should come into the world, as has been already shewn, "that he should be made of a woman, made under the law." And that he should render obedience to the law in every jot and tittle, and *that*, in the most trying, suffering circumstances, even while he suffered unto death; and that the Father, was to send him, and the Son was to do all in obedience to the Father, and under the Father's direction and command, as has been stated. And, in consequence of the Son's perfect obedience to the Father, the Father was to give to the Son a suitable reward; he was to "see of the travail of his soul, and be satisfied." Isa. 53, 11. He was to have so many of the human family to be saved with an everlasting salvation, as that he should be completely satisfied. He was to have many sons brought unto glory; even, a multitude so great that no man could number them. See Rev. 7, 9, 10. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, salvation to our God which setteth upon the throne, and unto the Lamb." These are called the "purchase of his own blood." Act 20, 28. And they are said to be "bought with a price." 1 Cor. 6, 20. And 7, 23. "Ye are bought with a price." This great multitude which no man can number, was given to the Son, as the reward agreed on, in the covenant of redemption. And he says, John 6, 39. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but raise it up again at the last day." Then, if Christ be a perfect Captain of salvation, he will lose none of all that great and mighty multitude which no man can number, that was given to him, according to his eternal covenant contract with God the Father, but they all will be certainly led to life and eternal glory. For, when the Son had come into the world, and had done and suffered all he was to do, and suffer according to his agreement, he said it is finished, and died, was buried, and, on the third day, he arose, and ascended to the throne of his Father, to give repentance unto Israel and the remission of sins. His business was to claim his eternal covenant contract with God the Father, in language something like this;—"I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, Glorify thou me with thine own self with the glory which I had with thee before the world was." Fill thy part in the eternal covenant

contract, by giving me my reward, or the travail of my soul until I am satisfied. Now the Father, who is well pleased with all the Son has done, fulfils his covenant agreement, in bringing many sons unto glory, by sending the Holy Spirit to take of the things of Christ, and shew them unto men, to convince the world of sin, of righteousness, and Judgement. And, when they are fully convinced of sin, righteousness and, Judgement, he is to work in them to repent of their sins, and turn to God. But even, when the sinner begins to be convicted, or convinced of sin, and of his danger, he is not likely to repent directly, and turn to God. He will try every scheme to escape, he can think of, before he will repent. It is quite common for a sinner to feel, and think that he will become a christian some day before he dies; for he has no intention to live, and die a sinner, and go to hell. But he thinks, he has time enough yet; for, when he does begin, he does not intend to act the hypocrite about it, like some body he has seen. But he means to be in earnest, and very diligent, and he thinks he can soon be as good as any of them; and he has so high an opinion of himself, that he fancies, that he is almost as good already as some of them that profess to be christians. But when the Holy Spirit convinces him of his sins, and of his danger of being cut off, and sent down to death and hell, he draws the time of his repentance closer to him, and still closer, from years to months, and from months to weeks, and days to hours; but still putting it off, as far as he thinks he dare with safety. The Holy Spirit still convincing him more and more of sins, and truth and duty to repent, and dislodging him from all his lurking and resting places, and strong holds of the Devil, until, at length, he is brought to feel and think, that he ought to repent now, and not put it off, any longer; and, yet, perhaps he will not agree to do it at present; and, in fact, he never would repent, if the Holy Spirit did not work in him to repent, now, and give up his sins, and submit himself into the hand of God, feeling in heart, willing that the will of God should be done with regard to him; resolving that, for the time to come, under the help of God, he will live for God, and do his duty, let future consequences be what they may. He gives himself away to God, without any reserve, for time and for eternity; although he does not know, whether he shall be saved, or lost: for he has not information in the gospel, enough to know his real and true situation and standing. But his future prospects appear to him bad; for he feels disappointed, things not taking place with him as he had expected. All his former notions, about how well he would do, and how good he would be, seem to him to be entirely

overturned; for he appears to himself to be getting worse, instead of better, in proportion as he tries to do better, until, at length, he loses all confidence in himself, and in his own good doings; and whatever hope he has, is in God, that, perhaps, God will, sometime, do something for him. But his notion still seems to be, that he must yet come to appear to himself better, or mending, and that he must mend in goodness, until he becomes good enough, or fit to be saved. And that, if ever God saves him, He will, first, make him fit, and appear to himself, and to others, good enough, or fit to be saved. Whereas, in fact, God never intends to make him appear to himself, good enough, or fit to be saved; but God's plan is to make the sinner see and feel himself guilty, and ill deserving, and hell deserving; and to humble himself in the view of his guilt, and meanness; and, in proportion as he becomes meaner, and less, in his own view, so, in proportion, will God appear to him, greater, and better, and more lovely. And when the sinner has been properly humbled, in his own view, and in the view of God, and others, God means to exalt him, not by making him appear to himself better, and fit to be saved, but by pardoning his sins freely, and saving him on account of the atonement of Christ. So that the sinner will forever feel, that he was saved, not on account of his own goodness, or fitness; but that, as a guilty sinner, though a penitent one, he was pardoned and saved according to the gospel of Christ. But, although the sinner seems to become worse in his own view, yet he thinks, if he be not deceived, that he loves God some, though not as much as he wants to love him; and that he loves the gospel, and the Savior some but not enough. Whereas he once thought, that he could, and would become a christian some day; now he thinks he wants to be one, now, and would be one, if he could, but he thinks he cannot. He thinks he has tried, and cannot. He thinks he loves God some, but that God does not love him; he thinks he is willing, now, to love, and accept of the Saviour; but that the Savior does not love, and will not accept of him. In short, every thing seems to him somewhat different from what it formerly did; every thing seems to look somewhat better, but himself; but he thinks, he looks worse. And he is afraid he never can come to be a christian; still he is determined to keep a trying while he lives. And it is not likely that he will ever think that he has any christianity until the first time he feels the comfortable influence of the Holy Spirit melt down, and soften his heart, so that he can pour out all his heart with joy and satisfaction, such as the world could not give, nor take away. This is what the Blessed Savior promised;—John 16, 7. "Never

theless I tell you the truth; it is expedient for you that I go away: for, if I go not away, the Comforter will not come unto you; but, if I depart, I will send him unto you. Thus the Holy Saviour sends the Holy Spirit of God, to bear witness with our spirit that we are born of God. And when he first feels this comfortable influence of the Divine Spirit, he, then, for the first time, thinks he has some christianity; and he is apt to think that the happy feelings are his christianity. But he is mistaken again; for his happy feelings are not his christianity, no more than pain is sin. But he had to be a christian first, before he got those happy feelings; and those happy feelings are a foretaste of the reward which God hath laid up in heaven for the christian. So far as he has now, advanced on the way to glory, he has been brought by him, for whom are all things; for it is evident the sinner did not come one inch on the way, in, and of himself: for he was entirely ignorant of the way. "He was brought by a way which he knew not." And so, when he gets to heaven and eternal glory, it will be said, that he was brought there, by a way which he knew not, by the Father, through the Son, and under the influence of the Holy Spirit. Wherefore we may see that God the Father Son, and Holy Spirit are engaged to bring, with certainty, many sons unto eternal glory, as the sure, and satisfactory reward of the Son's obedience to the Father.

So far we have spoken of the manner, in which they are brought to be christians; but the whole plan is prescribed for bringing them to glory, after they are brought to be christians. For, if they were left to shift for themselves, even after they are brought to be christians, they would lose the way, and never come to heaven and everlasting glory. But blessed be God forever, and ever, they have a perfect Captain of Salvation, who acts under the direction of the Father, and who directs the Holy Spirit in this great undertaking of bringing many sons unto glory: and "his reward is with him, and his work before him." And, for the wisely ordering, and well managing this great and god-like work, of man's salvation, there arises, out of the covenant of redemption, another covenant called the covenant of grace. This covenant of grace is established between God the Father and every true penitent believer in Christ; Christ being the believer's surety in this covenant of grace. This covenant of grace is called an everlasting covenant; David said, 2 Sam. 23, 5., "Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is

all my salvation, and all my desire." And Jer. 32, 40. "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." This is the same covenant which God made with Abraham, see Gen. 17, 7., "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee." And in chap. 28, 14., "And, in thy seed, shall all the families of the earth be blessed." And, Acts 3, 25., "ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." And, in Gal. 3, 8., "And the scripture, foreseeing that God would Justify the heathen through faith, preached before the gospel unto Abraham, saying, in thy seed shall all nations be blessed." And, see 15—17 verses. "Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." This covenant of grace, which is confirmed of God in Christ between God the Father and every true christian, is called the new covenant. See Heb. 8, 6—13. Where Paul refers to Jer. 31, 35, "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For, finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a *new* covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel; After these days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying know the

Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more." See Gal. 3 28, 29. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

This covenant of grace, made between God the Father and every true penitent believer, Christ being the believer's surety, is certainly well ordered, and sure; and, according to this covenant, many sons shall be certainly brought to eternal glory. In this covenant, God promises to be unto them a God; and, also, that they shall be to him a people. They are all one in Christ, and equally sure of eternal salvation; for God promises to do every thing necessary in bringing them to glory. God engages both for himself, and for them; for he says, "I will not turn away from them to do them good; and, to make it certain that they will not turn away from God, and be lost, he says, "I will put my fear in their hearts, that they shall not depart from me." And Christ goes their surety, that the government shall sustain no injury, in consequence of their being pardoned and saved. The real christian has the promise of the life that now is, and that which is to come. 1 Tim. 4, 8. The true christian's standing, in the covenant of grace, is much more sure, and desirable, than the standing of holy angels, or of Adam before he fell. They had no promise of God, that they should not fall; but christians have all the promises, that any one's heart can reasonably desire. This life is not a state of perfection, but it is a state of trial; and christians may, and, sometimes, do back-slide, but not so far as to lose their standing in the covenant of grace, and be lost; For God says, —I will heal their backsliding, and love them freely; for mine anger is turned away from them. Hosea 14, 4. Thus they shall be healed, by bringing them to repentance again, and to the discharge of their duty as christians. This covenant of grace, made between God the Father and every true believer, Christ being surety for the believer, never was broken, in any one case, and the believer lost. And, wherever the Bible speaks of the covenant being broken, it will be found, on examination, that it was either speaking about some other covenant; or, else, if it is speaking about the covenant of grace at all, and says it was broken, it means that parents have failed to discharge their duty with regard to their children, and the children have not been renewed according to that covenant

because the covenant was broken in that point; but no case can be shewn, where the true believer broke that covenant, so as to lose his own personal standing in that covenant, and was lost. For it may be said of every true believer in Christ, as it is said of David;—Although my *house* be not so with God, yet he hath made with *me* an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and all my desire. In Col. 3, 3, 4., Christians are represented as being dead unto sin, or unto the world; and their “life is hid with Christ in God. And, when Christ, who is our life, shall appear, then shall ye also appear in glory.” John 11, 19, 20. The Captain of our Salvation says,—“Because I live, ye shall live also. At that day ye shall know that I am in my Father, and you in me, and I in you.” And John 17, 21. “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.” In Eph. 1., 22, 23., It is said that Christ is given to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. And, in Col. 2, 19, it is said that,—From this “Head all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. “And, in 1. Cor. 11, 3, it is said, that “the Head of Christ is God.” All true believers desire all their spiritual life from God; and it is because God the Father, Son, and Holy Spirit is engaged, according to their covenant agreement in the covenant of redemption for the salvation of believers, and Christ being Mediator of the covenant of grace between God and believers, and the surety for believers, and the Captain of their Salvation, and their life; and all so well joined, and bound, and knit together; that their life is said to be hid with Christ in God, which is for safe keeping. Wherefore, it is certainly true, that, “if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.” Rom. 5, 10. Certainly, after beginning the work, there is more reason for carrying it on until it is completed, than there was for first beginning it; for all that had been done, would be done in vain, if it be not completed. But this work must be completed; for the Holy Spirit, who, under the direction of the Father and the Son, began the good work, will, under the same direction, carry it on until it is completed. See Phil. 1, 6. “Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.” Therefore, while they work out their own salvation with fear and trembling;

it is God which worketh in them both to will and to do of his good pleasure. Phil. 2, 12, 13. And, in this way, they are kept by the power of God through faith unto salvation 1 Pet. 1, 5.

Thus God the Father, for whom are all things, with absolute certainty, brings many sons unto Glory, even a multitude so great that no man can number them, of all nations, languages, and people. And not one, of all the mighty many millions, that become a real, true penitent believer in Christ, will fall from his Christianity, by the way, and be lost. Their names are all recorded in the Lamb's book of life. See Rev. 13, 8, and 17, 8, and 20, 12. What a miserable, pitiful, contracted notion of God, and of the gospel is that, which supposes and asserts that some real christians do lose their christianity, or fall from grace, and are lost forever. What does the holder of such notions, think is to be done with their names? must their names be scratched out of the Book of life again? What miserable, contemptible book-keeping unworthy of infinite wisdom and skill;—which declares the end from the beginning, saying, my counsel shall stand, and I will do all my pleasure. Isa. 46, 10. Certainly, the Book of life will be kept correctly, for this is the Lamb's book of life, in which the accounts are kept of every one, that goes to up make the whole amount of his reward, with which he is to be completely satisfied. Surely when their names are recorded in the Lamb's book of life, it may be said that the Father has given them to the Son, and that the Son has received them as his reward; and if any be lost, the Son must lose that much of his reward whether he be satisfied or not. For he says,—John 6, 37—40. “All that the Father giveth me shall come to me: “And him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.” And, therefore in John 10, 27—30. He says;—“My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand I and my Father are one.”

I know it is common for the objector to put in a trifling quibble, and say that the believer can pluck himself out.

But I ask, how much further can he get from God, than he was before he had any christianity? The heart of the King, and the hearts of all men are in the hand of the Lord, and, as the rivers of water, he turns them whithersoever he will. God so loved the world, while they were yet sinners, that he sent his Son into the world, and, also, the Holy Spirit to turn sinners to be christians. It is as easy to keep him a christian, doing his duty as a christian, as it was to make him one at first; and he, that began the good work in him, will carry it on, until he arrives in the Kingdom of glory, and for ever and ever. The Saviour says,—"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." See John 15, 16. See also Rom. 8, 29—31. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also Glorified. What shall we then say to these things?" If God be for us, who can be against us? Wherefore, I feel like Paul, Rom. 8, 37—39. "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Remember, it is from the love of God to *us*; not from our love to God. Even sin cannot separate us from the love of God to *us*; for God so loved the world while they were yet sinners, that he sent his Son, and the Holy Spirit to turn us from being sinners, to be christians, as has been shewn. There are so many other places to the same purpose, it is too tedious to quote them, all tending to shew the certainty of all true believers' being saved from sin, and brought to everlasting glory.

But the notion of a real, true christian losing his christianity, and being lost forever, is a reproach God the Father, who has undertaken to bring many sons unto glory; and to the Son, who is a perfect Captain of Salvation; and, also, to the Holy Spirit, by whom we are sanctified; for it supposes all have failed to perform what they had undertaken. And it is a dangerous delusion to be believed, and circulated among

others. I know it has been said, that it is not a dangerous belief, because it makes people the more careful to hold the faster. But this is a sad mistake; for it directs people to hold to the wrong object, and that too, perhaps, without their knowing it. It excites them to depend on themselves, instead of their depending upon God. A believer's salvation depends either upon God, or, else, upon himself: If it depends upon God, then God will certainly keep him through faith unto salvation as has been shewn. But, if the believer may fall away, and be lost, then God has not undertaken to keep him; and, therefore, it depends on the believer himself, and he must place his confidence in himself, to keep himself from falling. I know it is not likely that the objector will admit this; but it is because the Devil has deluded him, that he may not place his confidence in God. I know, it is likely that he will say,—“I believe, firmly, that God will save me, if I be faithful.” But this is admitting the very thing, with which I charge him. This is admitting that he does not think that God has undertaken to keep him faithful; and that his faithfulness depends upon himself, and not upon God, to keep him faithful. And, therefore, I say he places his confidence in himself, to keep himself faithful; and that he does not place his confidence in God, to keep him faithful, or to keep him “through faith unto salvation.” And every attempt, that is made to prove the sentiment, that christians may be lost, from the Bible, is a reproach to God, and to the Bible; for it represents the Bible as contradicting itself: because both sides cannot be true, for they are contrary one to the other. Whoever does, or will take the time, and examine them fairly, will find that all such passages, in the Bible, as has been thought to prove that christians may fall from grace, and be lost, are speaking about some other thing; and not about christians falling from grace at all. He is a bad reader, that thinks he learns that sentiment from the Bible.

For instance, such places as these;—Ezekiel 3, 20. “When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die.” See, also, Eze. 18, 24. and 33, 18. Such places as these are not speaking about a christian at all; but they are speaking about the righteousness of the law. See Rom. 10, 5. “For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them.” But the righteousness of faith in Christ is a different matter. All such places, as those in Ezekiel, may be understood by compa-

ring them with Rom. 9, 31—33. “But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone; As it is written, behold, I lay in Sion a stumbling-stone, and rock of offence: and whosoever believeth on him shall not be ashamed.” We preach Christ crucified unto the Jews a stumbling-block, and unto the Greeks foolishness.” I. Cor. 1, 23. If a man transgress the law in one jot or tittle, he cannot, after that, obtain life by the deeds of the law. But Adam and all his family have transgressed, or turned from the righteousness of the law, and have committed iniquity; and God, in the Gospel, has thrown the stumbling-block, Christ, before our guilty and fallen world. And, now, if they blunder over him, they shall surely die. But instead of falling from grace, this is transgressing the law and rejecting Christ, as sinners, and taking the broad road to death and ruin. And it is equally as easy to shew, that every place, which has been supposed to prove that christians may fall from grace and be lost, is speaking about some other thing; and not about christians losing their christianity at all. Sometimes we are referred to Judas, and others of Bible times; and, sometimes, we are referred to persons, now living, who had professed religion once, but, now, have quit their profession, and, perhaps, have turned out worse than they ever had been before they made any profession, as examples of falling from grace. But, in all such cases, such examples, are so much evidence that the persons had no true christianity from the first. As, in the case of Judas. See John 6, 64—71. “But there are some of you that believe not. For Jesus knew from the beginning who they were that *believed not*, and who should betray him.” “Have not I chosen you twelve, and one of you is a Devil? He spake of Judas Iscariot the Son of Simon, for he it was that should betray him. Here Judas is represented as being one of them that believed not from the first, and, consequently, he never was a christian. “They went out from us, but they were not of us; for if they had been” of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us.” I John 2, 19. I understand, that, when any one professes to be a christian, and, afterwards, quits his christianity, and lives, and dies a sinner, and goes to hell, he gives positive evidence before the Universe, that he never

was a real christian; all that has ever been said, in the world to the contrary notwithstanding.

But we have shewn something of the government of God, and how God the Father, for whom are all things, and by whom are all things, brings many sons unto glory, with an absolute certainty, even a multitude so great, that no man can number them, of all nations, tongues, and people, through Christ the Captain of Salvation, and under the influence of the Holy Spirit. And this is the God, whom I profess to worship, and this is the government of God, in which I rejoice to live, in time, and throughout eternity. And we all might join the heavenly company,—“Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever.”

But they are brought through faith unto salvation. They are saved through *faith*, not because faith is a more holy exercise than repentance, or any other christian grace, but because faith is a standing acknowledgment that they are pardoned and saved on account of the atonement of Christ. And this will be the case for ever and ever. Let it be supposed, that, many a thousand years after the general Judgment, some being shall be created, and will be too young to have known any thing about this world, but what he hears, or learns from others, after this world has passed away. But he, then, learns, or hears, that all the people of this world were sinners, condemned by the law of God to everlasting punishment; but he, then, hears that some of the human family are, then, in heaven, and never had been punished according to the law. And he wonders how it came to pass that they had escaped punishment, and are then in heaven. And he says, to himself, is it because the law is not good; or is it because the Governor is not good, and will not maintain the law, so as to secure the good of the government? He is determined to enquire into this matter; and he goes to some one of the human family, suppose to the Apostle Paul, who was caught up into the third heaven, and who was known throughout the world, and is known throughout heaven, the Great Apostle of the Gentiles, whose Name and character is known every where, on earth, and in heaven; and he says to him,—I have heard of you, Paul, that you was once injurious, that you was once a sinner condemned by the law of God, to everlasting punishment; but, now, you are here in the Kingdom of heaven. How did it come to pass, that you escaped the punishment of the law, and are, now, in heaven? In the uprightness of his heart, Paul replies:—

"I was a traitor doomed to fire,
Bound to sustain eternal pains;
Christ flew on wings of strong desire,
Assumed my case, and loos'd my chains."

And, thus, the christian's faith, although it will be, in a certain sense, lost in sight, shall for ever be a standing acknowledgment, that he was pardoned, and saved on account of the great atonement of Christ, the perfect Captain of our Salvation.

CONCLUSION.

Who, in this congregation, are true honesthearted friends of the Holy Saviour? Let every conscience perform its office; and let every one decide, for himself, whether he be a friend of God, and, now, on the way to heaven and eternal glory. "Blessed is the people or nation whose God is the Lord; and the people whom he hath chosen for his own inheritance." While God shall spare you here below, your business is to live the life of the christian; and let your light shine before men, that others may see your good works and glorify your Father, who is in heaven. In this world, you are to walk by faith, and not by sight; your whole life is to be a life of faith upon the Son of God. So far as you are christians, and have progressed, already, in the christian course, it is he, for whom are all things, that has brought you so far on the way, and has promised to never leave you, but will land you safely in the Kingdom of everlasting rest; and see to it that you fall not out by the way. God has given you every necessary direction, and encouragement; and this table, spread on this sacramental occasion, is a strong and striking evidence that God will afford you every assistance, until he brings you home to that house above, eternal in the heavens. Go forward, therefore, in the cause of God, and abound in every good word and work; and feel confident that your labor shall not be in vain in the Lord. A few more trials, and then it may be said of you,—that you have fought a good fight, you have finished your course, you have kept the faith: Henceforth there is laid up for you a crown of righteousness, which the Lord, the righteous Judge, shall give you at that day; and not to you only, but unto all them also that love his appearing. The Captain of our Salvation leads the way, and commands you to follow him through good, and evil report; and he, having suffered being tempted, is able to succour them that are tempted. Therefore, let neither the world, nor the Devil, nor any discouragement,

ment stop, or hinder you by the way. For "God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail; whither the forerunner is for us entered even Jesus, made an high priest forever, after the order of Melchisedec." "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your mind." The very Name of the Captain of our Salvation ought to stimulate, even, the most timid and fearful, in all the heavenly company, to be strong in the Lord, and valient in the cause of God; and press forward toward the mark for the prize of the high calling of God in Christ Jesus. The world, the flesh, and the Devil will throw every argument and opposition in your way to turn you aside; but keep your eye upon your Captain, who goes forth conquering and to conquer, for he will never desert you; and he, that has conducted you this far on the way, will bring you safely into the Kingdom of everlasting glory. Many are the temptations and trials by the way; but many are the comforts and consolations of the true christian, while he passes on, through this world, to his Father's house above. And, although it is true, that, as knowledge increases, the circle of troubles may increase; yet, it is equally true, that the circle of consolations may increase. That kind of ease, that a person can feel from his want of information, is rather stupidity than comfort, and is very undesirable. Let it be your aim to thrive, and grow in the knowledge of God, and of the gospel of God, and in the practice of your duty; and let your comforts and consolations come in this channel, and they will far overbalance all the troubles and difficulties you will meet with, in this present evil world. And this is the way to live for the glory of God, and for the honor of the religion you profess, and for the advantage of the world around you, as well as for your own personal comfort and consolation. And this is the way to be prepared to die, and to stand before the Judge of quick and dead in Judgement; and, also, this is the

way to be prepared for a more full, complete, and abundant entrance into that glorious Kingdom on high, where eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the joys that God hath laid up in heaven for them that love him. Where you shall be, forever, before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among you. You shall hunger no more, neither thirst any more; neither shall the sun light on you, nor any heat. For the Lamb, which is in the midst of the throne, shall feed you, and shall lead you unto living fountains of waters: and God shall wipe away all tears from your eyes. O, the triumphant blessedness of that heavenly company, led forth by the Captain of Salvation, when the King shall say,—Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. And, now, in the contemplation of the glorious government, and transcendant perfections of God, we may join together in saying,—Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto God the Father, Son, and Holy Spirit, forever and ever.

But, are there any, in this congregation, that have never repented of their sins, and turned to the Lord their God; but are yet living without God, and without hope in the world? What shall we say to you, my impenitent friends? You have been rejecting the counsels of God, against yourselves, until the present time. How long will you presume on the patience and mercy of the Almighty? Because sentence against an evil work is not speedily executed, therefore, the hearts of the sons of men are set in them to do evil. And, yet, none of you have become so hardy, as to have made up your mind to live, and die sinners, and go down to hell. Although you still put it off, until a more convenient season; yet, you mean to be a christian some day, before you die. Perhaps, you have, often, thought,—O, that I might die the death of the righteous and that my latter end might be like his. And, yet, you have tried to content yourselves, and sleep secure on the borders of eternal ruin. You, sometimes, may have been exceedingly careless; but you never could feel easy and secure. You have, so far, fed upon the hope of the ungodly, which hope will, some day, surely perish. My impenitent friends, this hope of the ungodly, is a most vain and dangerous resting place; and it will, some day, be taken from you, for it will be sure to perish. There is no place, nor scheme of safety for you, in the government of God, while you remain impenitent, and turn your back on the gospel of Christ. He that be-

lieveth, and is baptized, shall be saved; but he that believeth not, shall be damned, is the language of the gospel of God. The way of transgressors is truly hard: and they are much to be pitied, and more to be blamed. For God, the Divine Governor, stands on the broad foundation of the atonement of Christ, and proclaims peace and pardon to the ends of the earth; —saying, Look unto me, all ye ends of the earth, and be ye saved, for I am God, and there is none else. Knock and it shall opened unto you. Seek, and ye shall find. But, sinner, you will not look unto God; you will not give one look,—you will not knock; and none seeketh after God. But, sinner, you look the other way; you turn your back upon God, and strive to keep back your heart from God; you reject the Saviour, and will not come unto him, that you might have life. Why will you die, my impenitent friends? What objection have you to everlasting life, and salvation? What objection have you to the benevolent friend of sinners? What objection have you to the high and Holy God, and the infinitely perfect government of God? My own heart, in times past, has said, like the fool's heart, no God. But, now, it is very different; my heart, now says,—

“Live forever wonderous King,
Born to redeem, and strong to save.”

How do you feel, my impenitent friends? Do you not feel guilty, before God; and do you not sometimes, feel like wishing you could hide from the presence of the Almighty? O, my impenitent friends, the halter of the government of God is round your necks, already; and, unless you repent of your sins, and turn to the Lord speedily, it will not be long until you may cry to the mountains and rocks to fall on you, and hide you from the face of him that sitteth upon the throne, and from the wrath of the Lamb; but the rocks and mountains will not hear you. There is no place of safety, nor door of escape, in all the government of God, but by repentance towards God, and faith in our Lord Jesus Christ. He it is, who proclaims liberty to the captives, and the opening of the prison to them that are bound. If you would give one right, honest, hearted look to him, the prison doors would fly open, the chains would fall from all your limbs, and you should go out free indeed. Why, then, will you die the second death? I pray you, now, in Christ's stead, be ye reconciled to God; for the time is at hand, when it will be said,—He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let

him be holy still. Every one's character will, soon, be established bad, or good for eternity; and his reward, according to his character whether it be good, or bad. For, Behold, I come quickly, saith the Son of God, and my reward is with me, to give every man according as his works shall be. Your works, my impenitent friends, are the works of darkness, and of death; but turn, now, from your wicked way, and live. Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him turn unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. There is absolute certainty, that God, the Divine Governor, will pardon every true, penitent, returning sinner; and it is equally certain, that every sinner, who lives, and dies, without repentance towards God, and true saving faith in the Lord Jesus Christ, will be punished, with an everlasting punishment, or destruction from the presence of the Lord, and from the glory of his power. Be ye not deceived; God is not to be mocked. Turn ye, turn ye from' your evil ways; for why will ye die, O house of Israel. To day, if ye will hear his voice, harden not your hearts. He, that, being often reprov'd hardeneth his neck, shall be suddenly destroyed, and that without remedy. My Son, give me thy heart, is the affectionate language of the Gospel of Christ; and do it now; for now is the accepted time, and now is the day of salvation. To morrow may be forever too late; This night, thy soul may be required of thee. Prepared, or unprepared, you must shortly die, and rise again, and stand before the Judgement seat of Christ; and hear the sentence of Joy and everlasting salvation pronounced,—Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; or, else, you must hear that dreadful sentence,—Depart, accursed, into everlasting fire, prepared for the Devil, and his angels. O my impenitent friends, make no more vain excuses, but now be wise in time, before it be forever too late. Your time is short, indeed, to make your peace with God, and prepare for the eternal world. Why will you, then,

“So careless view departing day,
And throw your inch of time away.”

Come now to the Saviour, with all your heart, and live forever; and the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst Come.

And whosoever will, let him take the water of life freely. You are pressed by all the arguments drawn from heaven, earth, and hell, to come to Christ the holy Saviour, and say, in all the honesty of an humble heart,—Here, Lord, I give myself away, it is all that I can do.

Are there any here, that feel concerned, and anxious about the welfare of their immortal souls? and almost persuaded to be christians. My friends, why halt ye between two opinions? Why do you stand all the day, hesitating whether you shall serve God, or the Devil; whether you shall choose holiness, or sin; whether heaven or hell shall be your portion. Come out, now, from your selves, and from the world, and from the Devil, and make a wise and firm decision of the case. The Saviour says,—“Come unto me, all ye that labour & are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” Come, now, and make the trial, and know for your selves; come out of your selves, and make this last resolve:—

“I’ll go to Jesus, though my sins
Hath like a mountain rose.”

And, if I perish, I will perish at his feet, pleading for mercy, and salvation in his name. And you may feel assured that your case cannot be worsted, for, if you stay away, you must forever die; but your case may be bettered; for it is better to suffer for well doing, than ill doing, even if you should suffer forever: But, if he shall bid you live, you are the everlasting gainers. But he says,—Come unto me all ye that labour, and are heavy laden, and I will give you rest. Wherefore, risk your soul’s salvation in his hands, for time and for eternity, as in the hands of a faithful Creator, and Saviour, who is able to save, unto the uttermost, all that come unto God by him, seeing he ever liveth to make intercession for them.

And, now, let us all, with one accord and one heart, under the influence of the Holy Spirit, dedicate ourselves to God the Father, in the bonds of an everlasting covenant to be forever his, through Jesus Christ our Lord. And may the Holy Spirit of God sanctify our hearts, and direct them to rely firmly on God the Father, for whom are all things, to bring us to certain Glory in the Kingdom above, under the safe conduct of the Captain of eternal Salvation, who was made perfect through sufferings. And, for this purpose, may God grant to bless all whatever may have been said according to his will; and to his high and holy Name be all the praise forever, and ever. **AMEN.**



